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ABSTRACT

Chapter 4 of the U.S. Commission on Civil Rights publication entitled "Toward Quality Education for Mexican Americans" constitutes the first part of this two-part document which examines the recruitment, channeling, and counselling of Mexican American teachers in the Southwest. Specific areas examined in this chapter include: (1) differences in teacher interaction with Mexican American and Anglo students, (2) control over teacher preparation programs, (3) teacher trainee enrollment, (4) content of teacher education courses and supervised experiences, (5) Mexican American representation on State Boards of Education, and (6) higher education institutions in the Southwest which have teacher education programs and Spanish surnamed staff representation. The second part of this document is a transcript of a discussion among nine educators in attendance at the 1974 Oakland Chicano Teacher Conference sponsored by the Southwest Network. When combined, these reports indicate that: conventional teachers are not educated satisfactorily to relate in a just and supportive way to Chicano students; in passing through Anglo teacher training institutions, many Chicanos acquire a colonial picture of themselves and of Chicano children; and alternative schools which do not support the "colonized identity" are potentially valuable (a list of such Chicano alternative schools is provided). (JC)

ED107430

THE RECRUITMENT, CHANNELING, AND PLACEMENT OF CHICANO TEACHERS

edited by

Gloria Chacón
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INTRODUCTION

The Southwest Network, insofar as it had a relationship with the Study Commission, had a charge to examine the recruitment, counselling and channeling of teachers--in minority communities in the Southwest. The book which follows is part of the examination. It suggests that conventional teachers are not educated satisfactorily to relate in a just and supportive way to Chicano children. It also suggests that, in passing through previously Anglo institutions, many Chicano persons who aspire to teaching acquire a colonial picture of themselves and of Chicano children--a picture well described in Paola Friere's Pedagogy of the Oppressed and Fanon's Black Skin: White Masks. As a consequence, the Southwest Network has turned to examination of Chicano Higher Education institutions and Chicano schools which do not identify with mainstream values or require the "colonized identity." These institutions and their potential for educating a different kind of teacher are described in other Southwest Network publications: Chicano Alternative Education; Parameters of Institutional Change: Chicano Experiences in Education; and Casa La Raza. One would hope that the next stage in developing support for minority education would be developing support for different sorts of institutions which, in finding teachers for minority children, substitute mobilization for recruitment, identity-building for counselling, and sense of mission for channeling.

Paul A. Olson
The University of Nebraska

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TEACHER EDUCATION

Chapter Four of a U. S. Commission on Civil Rights publication entitled, "Toward Quality Education for Mexican Americans." From report number VI Mexican American Education Study.

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TEACHER EDUCATION

In its March 1973 report, Teachers and Students: Differences in Teacher Interaction with Mexican American and Anglo Students, the Commission observed:

> The heart of the educational process is in the interaction between teacher and student. It is through this interaction that the school system makes its major impact upon the child. The way the teacher interacts with the student is a major determinant of the quality of education the child receives.[1]

The role of the teacher in providing equal educational opportunity is of paramount importance. It is the teacher who directs the classroom activities in which students engage for five to six hours a day. It is the teacher who presents the curriculum. And it is the teacher who bears major responsibility for motivating, helping, and evaluating the students. Without effective teachers, the finest facilities, programs, and materials cannot provide high quality education.

Nearly 350,000 persons are employed as fulltime teachers in the Southwest.[2] The extent to which teacher preparation programs have trained these teachers to be effective with students of varying backgrounds goes far in determining the quality of education afforded to Chicano students.

The purpose of teacher education is to develop teachers who can effectively aid the learning of students. Teacher education is designed to develop certain knowledge, attitudes, and skills in prospective teachers.[3] The knowledge and attitudes of teachers are important because they provide a basis for instructional skills, and these skills determine the teachers' impact on students. Effective teachers must be able to select topics, readings, and activities which meet the abilities, interests, and needs of the pupils. They must be able to interpret accurately students' responses to given learning activities and be able to help students when they are having learning difficulties. Effective teachers must be able to stimulate students to pursue learning experiences on their own initiative. Of equal importance, they must treat students as individuals and encourage them to realize their full potential.

In its report Teachers and Students, the Commission documented that many teachers in the Southwest display poorer teaching behavior toward Chicano students than they do toward Anglo students.[4] The average teacher, according to the report, praises and encourages Anglo pupils 35 percent more often than Chicano pupils, accepts or uses Anglo Students' ideas 40 percent

p. 2 blank

more often, and questions Anglos 20 percent more often than Chicanos. Of all the teaching behaviors which have so far been examined by educational researchers, the above three have shown the strongest and most consistent relationship to student gains in achievement.[5] The fact that there is a consistent disparity in favor of Anglo over Chicano children suggests that teacher education in the Southwest is failing to prepare teachers to provide equal educational opportunity to Chicano pupils.

The Commission has examined three aspects of teacher education that have an important bearing on the ability of teacher education institutions to prepare prospective teachers to teach Chicano students effectively. First, the Commission has investigated Mexican American representation on the staffs of various agencies and institutions which control or influence teacher preparation programs. Second, the Commission has studied the extent to which Chicanos have been enrolled as trainees at these institutions. If Chicanos are to be more adequately represented in the future as teachers in the schools of the Southwest, it largely will be due to their increased representation as teacher trainees today. Third, the Commission has examined the content of the courses and supervised experiences afforded to teacher trainees at these institutions.

Control Over Teacher Preparation Programs

In determining the extent of Mexican American representation on the staffs of institutions which control or influence teacher preparation programs, the Commission has examined three levels of control--the State, the Federal Government, and the teacher training institution.

The State influence generally is brought to bear through the State board of education. This agency exerts a degree of control over teacher training programs by establishing minimum State standards of preparation for the granting of teaching credentials.[6] Most teacher education institutions, of necessity, conform to these standards to assure that their graduates will be eligible for permanent teaching positions in public elementary and secondary schools in the State.

The Federal Government is represented by the U. S. Office of Education (OE). Although OE has no mandatory authority over teacher preparation programs, it nonetheless influences them through the substantial sums of money it offers for experimentation and development of teacher preparation programs.[7] Teacher education institutions that wish to participate in these programs must be willing to institute the type of training programs which OE is willing to fund.

Teacher education institutions themselves exert the greatest influence over the substance of teacher preparation programs. The staffs of these

institutions design both the courses and the sequence of courses which are to be taken by teacher trainees. Although their authority is, in fact, somewhat circumscribed by the necessity to conform to minimum State standards on curriculum and training, and by their desire to participate in federally-funded programs, they still retain wide discretion in determining the courses to be taken, the content of the courses, and the way they will be taught.

At all three levels of influence or control over teacher education, Mexican Americans are significantly underrepresented as staff members. Thus, Spanish surnamed persons are substantially underrepresented on the State boards of education in the Southwest. They represent 10.3 percent of the State board of education members and 19.2 percent of the total school enrollment in the Southwest.[8] (For corresponding figures for each State, see Table 1 in this article.)

The U. S. Office of Education also has disproportionately low Spanish surnamed representation on its professional staff. As of May 1972, only 2.6 percent of the 2,074 total professional staff members of OE were Spanish surnamed, and, as to be expected, not all of these were Mexican Americans.[9]

A review of recent college catalogues from a random sample of higher education institutions in the Southwest with teacher preparation programs reveals that Chicanos are grossly underrepresented in the staffing of these programs.[10] Data in Table 2 indicate that of the 959 listed staff members in schools or departments of education, only 33 or 3.4 percent were Spanish surnamed. This contrasts sharply with the percentage of the elementary and secondary school enrollment in the Southwest which is Spanish surnamed--18 percent.[11]

Further, of the 25 institutions surveyed, five accounted for two-thirds of the staff members who were Spanish surnamed. Fourteen of the 25 institutions, representing 32 percent of the total number of staff members in the survey, employed no Spanish surnamed persons on their staffs.

The disproportionately low representation of Mexican Americans on the staffs of teacher education institutions and other agencies that control or influence teacher education has several negative effects. It limits the opportunity for a Chicano perspective to be forcefully presented in development of programs and policies of the teacher education institutions. It tends to lower the priority given to the educational problems encountered by Chicanos. Finally, it makes it difficult for teacher education institutions to relate to the Chicano community and respond to its needs.

Teacher Trainee Enrollment

No reliable data have been collected on the number of Chicanos attending teacher training institutions.[12] Commission staff contacted a number of teacher education institutions, but most reported that they did not maintain these data. Other information, however, strongly suggests that Chicanos are substantially underrepresented as teacher trainees. Enrollment data for four-year colleges and universities of the Southwest demonstrate this point: Mexican Americans comprise some 13 percent of the persons of college age (18-24) in the Southwest, but they are less than six percent of the undergraduate enrollment in colleges and universities.[13]

In addition, comparative statistics on the number of Chicano teachers in the Southwest suggest even more strongly that their representation as students in teacher education institutions is disproportionately low. In the fall of 1968, only 3.6 percent of the approximately 325,000 teachers in the Southwest were Spanish surnamed. By the fall of 1972, this percentage had increased, but only to 4.8 percent of approximately 350,000 teachers.[14] The corresponding 1968 and 1972 percentages for each of the states were: 3.5 and 4.9 percent for Arizona; 2.2 and 2.9 percent for California; 2.3 and 2.9 percent for Colorado; 16.2 and 18.0 percent for New Mexico; and 4.9 and 6.5 percent for Texas.

The failure of teacher education institutions in the Southwest to enroll and graduate more Chicano teachers has an important bearing on the overall failure of the schools to provide equal educational opportunity to Chicano children. It has the effect of denying to Mexican American students an important educational resource--teachers who can relate to them effectively. There are a number of reasons why more Chicano teachers are needed.

First, Chicano teachers have a better understanding of the Chicano culture and life experience than most Anglo teachers--even those few Anglos who are exposed to an intensive training program. Second, more Chicanos than Anglos are bilingual and thus better equipped to deal with the English language difficulties of Mexican American students. Third, Chicano teachers can provide more effective role models for Chicano youth than persons of other ethnic groups.

Nonetheless, the percentage of Mexican American teachers in the Southwest remains small. Moreover, the prospects for substantial and rapid increase are not bright. At the current rate of increase, 1.2 percent in four years, it will not be until the year 2005 that the percentage of Spanish surnamed teachers equals the current percentage of Spanish surnamed in the population of the Southwest.[15]

Content of Teacher Education Courses and Supervised Experiences

Teacher education programs generally have four components: (1) three

or four years of college level liberal arts courses in such subjects as history, literature, science, math, and art; (2) "foundation courses," which deal with underlying educational principles, such as those about human development, learning theory, and the history, philosophy, and sociology of education; (3) "methods courses," which deal with the techniques for instructing students, such as the development of mathematics curriculum, approaches to teaching science in the elementary grades, and the use of audio-visual equipment; (4) a period of practice teaching done under the supervision of an experienced classroom teacher and a professor from the teacher education institution.[16]

The programs of teacher education institutions in the Southwest offer little material which is specifically appropriate for preparing teachers to work effectively with Chicano students.

Few, if any, teacher preparation programs have stated requirements that teacher trainees take such courses as Spanish, anthropology, sociology, the history of Mexican Americans, and other ethnic studies courses which might provide a particularly appropriate background for persons who will be teaching Chicano pupils. The Commission's review of college catalogues of 25 randomly selected Southwestern institutions found no school of education which has a stated policy requiring teacher trainees to take Spanish as part of their liberal arts course work or to be conversant with the language. None of the schools of education requires trainees to take even one course in anthropology or sociology. Nor are the trainees required to take any course in Mexican American history or culture.[17]

The foundations and methods courses offered by teacher education institutions put little, if any, emphasis on specific information about the background and learning needs of Chicano pupils. For the 25 institutions whose catalogues were reviewed, fewer than one percent of the listed foundations and methods courses even mentioned the terms "Chicano," "Mexican American," "Spanish Speaking," or "bilingual" in the title. Only slightly more--1.1 percent--of the courses mentioned any of these terms in the printed description given in the catalogues.[18] None of the courses carrying these terms in the title or description was required. Consequently, as one experienced educator pointed out to Commission staff, "the trainees who take these courses are often the ones who least need them."[19]

Further, the small amount of material offered about Chicanos in education texts and courses is, in the view of some experts, usually inaccurate and paternalistic, if not derogatory. They point out that the persons who write the texts and teach most of the education courses seldom have close contact with the Chicano culture and often react to it in an ethnocentric manner.[20] One college professor told Commission staff:

> I recently inherited a course called "The Chicano in Education." I looked over the materials used by the guy who taught the course before me. He was still talking about the culture of poverty; he was still talking about the Chicano children as being deficient. He was saying that the problem essentially lay with the child rather than with society.[21]

There are a number of activities which teacher education institutions can undertake to sensitize non-Chicanos to the background and learning needs of Mexican American students. Non-Chicano teacher trainees can be given in-depth instruction focusing on the values, attitudes, expectations, and common life experiences of Chicanos. They can be helped to examine how their own values, attitudes, and expectations may influence their behavior toward Chicanos. They can meet with groups of Chicano students to discuss the students' ideas and feelings about their educational experiences. The trainees also can be encouraged to participate in various activities of Chicano communities.

Understanding provides a basis for acceptance and respect. Habits or customs which appear strange or inappropriate to someone who does not understand a given culture are usually perceived differently when viewed in the context of the entire culture.

Experts generally agree, however, that teachers' understanding of Chicanos' background and learning needs is not sufficient for effective teaching. Teachers need to manifest that understanding through their verbal and nonverbal behavior when interacting with Chicano students and parents.[22] Often trainees need specific help in learning to do this.[23] One way of giving such help is by having the teacher trainee interact with Chicano adults and pupils in various settings and provide the trainees with feedback about their actual behavior and the Chicanos' perception of it. Such feedback can be obtained with audio or video tape recordings, still or movie photography, and reports or coded data from observers.

In practice teaching trainees seldom have the opportunity to gain experience teaching Chicano students. Several factors are considered in assigning trainees to schools for their practice teaching: the willingness of school administrators to cooperate with such training, the availability of suitable master teachers, and the wishes of the supervising professors. Another important factor is the convenience of the trainees--which usually depends largely on the proximity of the assignments to the teacher education institution or the trainees' residence.[24] This last criterion frequently restricts practice teaching to Anglo schools.

First, many teacher education institutions are located in predominantly Anglo, middle class areas. Consequently, the teachers trained in these institutions often do their practice teaching in classrooms with few, if any, Chicano students, for example, the University of California at Los Angeles

(UCLA) is located in Westwood, an upper middle class, predominantly Anglo area of Los Angeles. UCLA prepares a large number of teachers for the whole Los Angeles basin and beyond. Yet, Commission staff were informed that, as recently as the 1971-72 school year, UCLA was not placing practice teachers in the many Los Angeles schools that have substantial numbers of Mexican American students.[25]

Second, the overwhelming majority of student teachers are Anglos. Most are likely to live in Anglo neighborhoods and the schools located near their homes are also likely to be Anglo schools. Thus, the criterion of proximity to the trainee's place of residence often limits his or her opportunity for practice teaching with Chicano children.

Interviews with the directors of some of the largest teacher education institutions in the Southwest revealed that institutions in most of the five states have no policy requirement nor make any specific effort to place students in schools having a substantial minority enrollment.[26] In fact, according to one director of student teaching, policy considerations frequently have the effect of avoiding the placement of student teachers in schools with large numbers of economically disadvantaged minority students. He pointed out to Commission staff:

"In many of the lower socio-economic status schools, the general feeling is that it is a difficult assignment for the novice teachers. Too many disciplinary problems are faced and one does not always have the best teachers to use as models for the prospective teacher."[27]

California is the only one of the five Southwestern States that has officially recognized the need to afford student teachers the experience of teaching minority as well as majority group children. Legislation recently was enacted requiring a "cross-cultural" experience during the teacher training period as a condition of teacher certification in California.[28] This requirement is scheduled to go into effect in the 1974-75 academic year. None of the other Southwestern States have adopted similar requirements.

The failure of teacher education institutions in the Southwest to provide information about and practice in teaching Chicano students severely handicaps trainees in their effort to become effective teachers of these students. The overwhelming majority of teacher trainees enrolled in these institutions are Anglo. Most of them enter teacher training institutions lacking the understanding or appreciation of the Chicano culture and background that is necessary to teach Chicano children effectively.[29] For many, the best, perhaps the only, opportunity to gain this understanding and appreciation before entering upon teaching careers is through their training in teacher education institutions. Neither through their course work nor through practice teaching, however, are trainees given this opportunity. Most graduate from teacher education institutions in the Southwest with no greater understanding of Chicanos than they had when they entered. As

one Mexican American educator told the Commission staff:

> Almost invariably those people . . . who enter schools of education are generally ignorant of basic problems and issues regarding culture, traditions, and linguistic differences. And . . . they emerge almost invariably about as ignorant along these dimensions as when they entered.[30]

Table 1 Mexican American Representation on State Boards of Education

	Number of Mexican American Board Members	Total Number of Board Members	Percentage of Total Board Members that is Mexican American	Percentage of Total Student Population that is Mexican American
Arizona	0	9	0%	19.5%
California	1	10	10	16.5
Colorado	0	5	0	13.7
New Mexico	3	10	30	39.4
Texas	2	24	8.3	22.6

Source: Interviews with staff members in the State departments of education March 1973. Arizona, J. O. Maines, director, Migrant Education; California, Morris Krear, consultant, Bilingual-Bicultural Task Force; Colorado, John F. Heberbosch, senior consultant, District Planning Services; New Mexico, Henry Pascual, director, Cross-Cultural Education; Texas, Severo Gomez, assistant commissioner for International and Bilingual Education.

*Percentages calculated from "Universe Projections" data in forthcoming Directory of Public Elementary and Secondary Schools in Selected Districts, Fall 1972 (Office for Civil Rights, HEW).

Table 2 Random Sample of Higher Education Institutions in the Southwest Which Have Teacher Education Programs

Institution	Total Professional Staff of Schools of Education	Spanish Surnamed Professional Staff Members of Schools of Education
California		
California College of Arts and Crafts	11	1
California Polytechnic State University, San Luis Obispo	19	0
California State College, San Bernardino	13	2
California State Uni., Fullerton	83	0
California State Uni., Hayward	94	3
California State Uni., Los Angeles	145	8
Dominican College	5	0
Monterey Institute of Foreign Studies	14	0
San Diego State University	144	3
San Jose State University	95	2
Stanford University	78	3
University of Calif., Riverside	23	1
Westmont College	7	0
Colorado		
Colorado College	28	0
Metropolitan State College	16	1
Southern Colorado State College	17	4
New Mexico		
Eastern New Mexico University	27	0
New Mexico Highlands University	16	4
Texas		
Abilene Christian College	16	0
Angelo State University	11	0
Dallas Baptist College	6	0
Lubbock Christian College	6	0
McMurry College	6	1
Stephen F. Austin University	40	0
Tarleton State College	12	0
West Texas State University	27	0
Total	959	33

Source: U. S. Commission on Civil Rights, College Catalogue Review, February 1973.

Footnotes

[1]U. S. Commission on Civil Rights, Teachers and Students, Report V, Mexican American Education Study (Washington, D. C.: GPO, 1973), p. 7. (Hereafter cited as Teachers and Students).

[2]In the fall of 1972 there were estimated to be 348,925 teachers in the public schools of the Southwest. This figure was calculated from "Universe Projections" data, Directory 1972.

[3]B. Othanel Smith, ed., Research in Teacher Education (Englewood Cliffs, N. J.; Prentice Hall, 1971), p. 3.

[4]Teachers and Students, p. 17.

[5]Teachers and Students, p. 9.

[6]California and Colorado are exceptions. In California the Committee for Teacher Preparation and Licensing and the State Department of Education share this responsibility. In Colorado there is a State Board of Teacher Certification consisting of the commissioner of education serving as chairman and 10 members appointed by State Board of Education.

Ariz. Rev. Stat.	§	15-102 (1960) (Amended 1970)
Cal. Educ. Code	§§	13104, 13113, 13114 (1970)
Colo. Rev. Stat.	§	123-17-19, 123-17-20 (1963)
N. M. Stat. Ann.	§	77-2-2 (1967)
Tex. Code Ann.	§	13.032 (1955) with advice and assistance of the State commissioner of education

[7]Among the major programs OE administers are the Education Professions Development Act, Education of the Handicapped Act, and the Adult Education Act.

[8]Most social statistics do not give data specifically for Mexican Americans, but rather for Spanish surnamed persons. In 1972 about 84 percent of Spanish surnamed persons in the Southwest were Mexican American, according to calculations made from estimates in the Census Bureau's "Population Characteristics," Current Population Reports, Series P-20, No. 238 (Washington, D. C.: GPO, July 1972), p. 3.

[9]Data on Spanish surnamed persons in OE is from "Spanish Speaking Employees," Office for Spanish Speaking-American Affairs, U. S. Office of Education, May 1972. Figures for total professional employees in OE at that time were received in a telephone conversation with a staff member of the Office for Spanish Speaking-American Affairs, May 1972.

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[10]College Catalogue Review, U. S. Commission on Civil Rights, February 1973. (Hereafter cited as College Catalogue Review.) There are 143 colleges or universities in the Southwest which have schools of education. A sample of those schools was taken because of the substantial time required to review each catalogue carefully. See Appendix E in "Toward Quality Education for Mexican Americans, Report VI", A Report of the U. S. Commission on Civil Rights.

[11]Calculated from "Universe Projections" data, Directory, 1972.

[12]The Bureau of Labor Statistics and the Cabinet Committee on Opportunities for Spanish Speaking People have both attempted recently to produce counts of the number of persons in various ethnic or racial groups who are in various programs in colleges and universities. For a number of reasons their data are unreliable.

[13]The percentage of college age persons (18-24) in the Southwest who are Chicano was estimated from data in "Population Characteristics," No. 238, p. 5. The age distributions reported for Mexican Americans and all persons in the United States were assumed to reflect the age distributions in the Southwest. The percentage of Mexican American undergraduates in four-year colleges and universities of the Southwest was calculated from data in U. S. Department of HEW, Racial and Ethnic Enrollment Data from Institutions of Higher Education--Fall 1970 (Washington, D. C.: GPO, 1972). The summary statistics on pp. 116 and 120 of this source are for all institutions of higher learning, four-year as well as two-year colleges. Since two-year colleges do not have teacher training programs, data were tabulated for just the four-year colleges and universities. U. S. Department of HEW, The Higher Education Directory--1971-72 (Washington, D. C.: GPO 1972) was used to determine whether each college was a two-year or four-year institution. In the few cases where an institution was listed in the first source, but not in the second one, it was presumed to be a four-year college.

[14]The 1968 percentage of teachers in the Southwest who were Mexican American was calculated from "Universe Projections" data in U. S. Department of HEW, Directory of Public Elementary and Secondary Schools in Selected Districts--Enrollment and Staff by Racial/Ethnic Groups--Fall 1968 (Washington, D. C.: GPO, 1970), p. xiii. The 1972 percentage was calculated from "Universe Projections" data, Directory, 1972.

[15]It is estimated that 14.7 percent of the Southwest's population is Spanish origin ("Population Characteristics," No. 238). As previously indicated, 4.8 percent of the teachers in the Southwest are Spanish surnamed--an increase of 1.2 percent since 1968. Consequently, if the average rate of increase remains constant, it will take 33 years for the Spanish surnamed percentage of teachers to equal 14.7 percent (14.7--4.8)/(1.2/4).

[16]Teacher Education Conference.

[17]College Catalogue Review.

[18]College Catalogue Review.

[19]Tomás Arciniega, Teacher Education Conference.

[20]Curriculum Conference.

[21]Cecilia C. R. Suarez, Curriculum Conference.

[22]Teacher Education Conference.

[23]Uvaldo Palomares, "Nuestros sentimientos son iguales, la diferencia es en la experiencia" (text is in English,) Personnel and Guidance Journal, Vol. 50, No. 2 (Oct. 1971), pp. 137-144.

[24]Interview with B. Kravitz, professor of education, California State University, Fullerton, May 16, 1973.

[25]Cecilia C. R. Suarez, Curriculum Conference.

[26]The institutions surveyed were: Arizona State University, The University of Arizona, Colorado State University, Southwest Texas State College, North Texas State University, University of New Mexico, California State University, Long Beach, California State University, Los Angeles, California State University, Sacramento, California State University, Fullerton. Only two institutions, the University of New Mexico and California State University, Sacramento, indicated that they attempt to place teacher trainees in schools with substantial minority enrollment.

[27]Interview with B. Kravitz, May 1973.

[28]Educ. Code § 13344 (1972).

[29]Students of all cultures and backgrounds have similar learning needs, but these needs are manifested in different ways. Learning requires a focusing of attention, and attention is dependent on the students' interests. New ideas have to be presented to students in terms and concepts with which they are already familiar. The students must also be rewarded for their efforts in order for them to be receptive to pursuing further learning tasks. The stimuli and setting which meet these conditions vary from person to person, and are heavily influenced by the person's culture, background, and accumulated life experiences. See Michael Cole and others, The Cultural Context of Learning and Thinking (New York: Basic Books, 1971), pp. 216, 233. Teachers who have not gained an understanding of the culture and background of Chicano students can seldom arrange effective learning situations for those students.

[30]Interview with Tomas Arciniega, March 1973.

CHICANO TEACHER CONFERENCE

Oakland, California

April 19, 1974

Sponsored by the Southwest Network

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The following discussion is the result of a meeting that was convened in Oakland on April 19, 1974 and sponsored by the Southwest Network. Participants in the discussion were:

CLEMENTINA ALMAGUER (Berkeley, California) a teacher for Casa de la Raza in Berkeley before it was closed; presently, she teaches in an elementary school in Berkeley;

MARIO BARRERA (San Diego, California) was involved in the developmental stages of the Third College at the University of California in San Diego; presently, he teaches History and Political Science at Muir College, UCSD;

LAWRENCE FREEMAN (Lincoln, Nebraska) is Associate Director for the Study Commission on Undergraduate Education and the Education of Teachers located at the University of Nebraska;

LEONARD MESTAS (Austin, Texas) is Co-director of Juarez-Lincoln Center in Austin;

DAVID MORALES (El Paso, Texas) is Co-director of the El Paso Educational Research Project;

ELIEZER RISCO-LOZADA (Del Rey, California) is co-director of Universidad de Aztlan.

ALFREDO SANCHEZ (San Jose, California) founded Escuela del Barrio, an alternative summer school in San Jose; he was then a teaching intern to Berryessa School in East San Jose;

MARIA GUTIERREZ SPENCER (Silver City, New Mexico) was director of the bilingual/bicultural program in Silver City until 1972 when she was dismissed by the school board for unstated reasons; presently, she is in Deming, New Mexico directing a teacher-training program;

ARMANDO VALDEZ (Hayward, California) is director of the Southwest Network, a clearinghouse for Chicano Alternative Education.

The following transcript reconstructs the discussion; only minor grammatical changes were made to preserve the integrity of the discussion for the reader.

TEACHER'S COMMITTEE MEETING: April 19, 1974

VALDEZ: The topic we chose to discuss today was the politics of recruitment and placement of Chicano teachers in alternative Chicano Schools. It's important that we talk about education in a political context. It became very clear in our discussions yesterday (a meeting of 11 Alternative Chicano Colleges and Universities was hosted by the Southwest Network the previous day) that a large part of the struggle of the Chicano alternative colleges and universities was not so much educational but rather a political one. We're confronting the same problem now in dealing with the bureau in specific cases. First, we ought to talk about our individual experiences regarding the political issues involved in recruiting and placing of teachers in regular schools. Later we ought to talk about strategies for placing teachers in alternative Chicano schools as a viable alternative to having them trained by state institutions. I suggest we ought to look at contemporary times as a transitional period or phase. Where are the majority of our teachers being trained? What would we like to see done?

Maria, why don't we start with you and examine your case in Silver City and the kinds of things you were doing--some of the politics involved in having the program terminated and political issues that may arise from that.

SPENCER: In 1963 Silver City had only five Mexican-American teachers in the whole school system, despite the fact that Grant County is 68% Mexican-American. Presently, we have many more. The only difficulty is that all of them were trained at Western New Mexico University and they have the point of view of the majority group, the Anglo. Besides that, they're very much afraid of people like me who try to bring about change. Outside of the group that was trained by the Teacher Training Network, most of the teachers are afraid because they say I'm rocking the boat and they stand a chance to loosing gains that they made. They feel that they have financial security, they have a position now and we should forget about the Chicano child. So our difficulty is even greater because the Mexican-American is doing exactly what that last civil rights report said they were doing. They talk about Anglo culture patterns and try to inculcate them in the children. Now in the bilingual program, we try to do what Leonard was talking about, bring the Mexican-American idea of reality into all the subjects. We felt it was a very logical thing to do because they were going to live in an Anglo world. They should be aware of contrast in culture patterns. Naturally, the children are segregated. They used to have the actual segregation--now they call it ability grouping--so the Mexican-American comes out of the school actually not even knowing what the Anglos do. We talk about the idea of "la visita". Anglos always call up before they come to visit, they have a purpose for the visit, they don't just drop in. With Chicanos it's quite different.

Chicanos will say, "My primo called up at 11:30 and wanted to know if we were still awake so he could come over and spend the night because he and his family are going to New Mexico in the morning." So we've even made video tapes to show the teachers the difference in the way Anglos and Chicanos react to a statement by a child. We will put four people in front of the camera and then we will make a statement and then watch the expressions. I was very impressed with a movie that was shown by a man named Erickson when we were in Wisconsin. We decided to do something similar. Our difficulty is not so much in placing the teachers but trying to make them sensitive to the needs of our children. We probably have more difficulty with the Mexican-American principals than we do with Anglo principals. Last year we tried having administrative workshops and they were successful, the only trouble is that the state department is reluctant to take principals out of their schools because they show a tremendous amount of resistance to such exposure.

VALDEZ: I would like to have us pursue the question of Chicano principals and Chicano teachers: the reasons why many seem to be more Anglo than the Anglos themselves. There's probably psychological reasons for that but I think there are also some political issues involved.

MESTAS: Maria stated the problems of the teachers in good positions, and it's also problems of the Raza administrators. One of the students at Juarez-Lincoln designed and got together, for credit, what is called the Mexican-American School Board Members Association. They are about one year old and attempting to bring together all the conservatives, Mexicanos, that are possible change agents. Rather than worry about principals who seem interested or going to the school board to come down on the principal, we attempt to get a Mexican on the school board. He then can come down and kick the Mexican-American principal and say, "These are some things that aren't being done, why aren't you doing them." I think they've been afraid in the past to do this.

VALDEZ: Would it be reasonable to generalize and say that what has essentially happened with teacher training is that they're developing a professional type of Chicano that will be soon taking over the job more effectively than the gabachos. The whole notion of getting Chicanos into colleges and getting their degrees is perhaps more retrogressive than progressive.

FREEMAN: I've just wanted to say that we've gotten the survey that the Carnegie Commission did on 70,000 people, undergraduates, and we pulled out the Spanish surnamed people and found out that 5% of the people, Spanish surnamed, were in education. 95% were in something else. When we looked at the responses to the questionnaire of the 5%, (we're only

talking about 235 actual cases), the responses were so conservative that we just began to distrust the data. There was a question on whether teaching involves personal involvement; 98% of the respondents said "no", they disagreed with the statement. In light of what you're saying, those kinds of responses may not be so untypical.

MESTAS: They're not. The leadership in the past has left. The cream has always been taken away. In Texas, they're all going to California. As soon as they get a doctorate they go because California has a community college base, they can get a good salary and a good job so they don't stay in Texas. We have all these men and women who have doctorates. If they stayed home we could then have some leadership. Their degree becomes the base for everything they throw at you. I can see that one of our biggest problems has been the brain-drain. Either they pick them up and move them totally away or they themselves want to get totally away.

MORALES: It's more than that. From what I've seen from El Paso, I think it's a matter that they let the idea of a Ph. D. go to their head, they know that they're valuable and they know that Chicanos are in some institutions. Whether they would have gone or stayed makes little difference. If they choose to leave that shows a lack of leadership and a lack of responsibility towards the community. So I would rather have them go some other place.

MESTAS: The majority of our people who get big degrees are conservatives and you can see that with the National Educational Task Force of La Raza. The members all are interested in perpetuating the system, which means totally staying out of anything that we're doing with alternative education.

ALMAGUER: Luckily, I never went through teacher training but from my personal experience and from other people who have, or who are going through it right now, I think it comes down to two points. First, when you have Chicanos in the training program, I don't think the training program is giving them any kind of viable information, either in Chicano learning styles or the realities of the classroom situation. They have so-called ethnic oriented educational training programs but they do not fill the need . . . there's nothing substantial in those programs. Second, I still think that many Chicanos that are going into the educational programs at this point may not be very politically aware. We have barely begun getting Chicanos into these programs. It's only been about five years since the movement really started in terms of opening up college admissions. Many Chicanos that are attending these programs are not those that are community oriented, the kind of Chicanos that would want to work in their community but rather those that are still white brainwashed. Once they are finished with their education these Chicanos would rather go out into the mainstream of society than return with the skills they have developed.

MESTAS: One of the things that we felt was important for us to do was to make students be in the community and design programs that deal with the community. They cannot graduate in the model we prepared unless they have made a contribution. We have seven areas that we require as a base for a project. We're saying, in the classroom or in the community they must do project planning, a project development or have community parental involvement. The persons to graduate from the model that we've designed for teacher training have to do an educational plan in a classroom, have to do curriculum development and have to be involved in the community. These are requirements to graduate. A person involved in our program must do a project in all seven areas. He has to plan and develop each area and he must include community. Then he must do one project which directly deals with the community. For example, several years ago two men who are vocational education teachers went back to the school in a town in Texas and internally began to examine the schools by asking, "How do we look at what we're offering?" "How can we take this program and make it a viable program for the school and the community?" The first step was they got all of the people in the school to assess the industrial arts from the Chicano point of view, as the majority of students were Chicanos. They offered woodwork and leathercraft, for guys only, women were not allowed, which has been a standard in the public schools. There was no budget so they questioned, "How can we contribute?" This was assessment, which is the project planning. They then got a plan, internally walked it through, and got everybody's permission (so they weren't considered radical but innovative). They were both Chicanos and they would support the word Chicano but they are that middle group that in the past has been conservative, definitely conservative. At home they don't speak Spanish with their children. They suddenly realized more and more the value of what they were doing. From January until May of 1973 they began the politicking to change industrial arts. This summer they interned in the superintendent's office, so he got to know them personally, they got to know him personally and they got to share their ideas. The next phase was how to get the community involved. That fall, winter and spring, they began to say, "Well, if no one else will do it, we must do it ourselves." So the young people got together with them and they went out and got $7 cans of paint for $2, got the community involved in donating paint and redid the total industrial arts department. They now offer drafting, photography, leather craft, wood, and women are included. Usually the industrial teachers go to Corpus Christi. These two men decided instead of going to Corpus, they will have their own industrial arts fair and have all the parents come. It took them a whole year to get to arrange this. Two nights a week they are open for parents to come and use the industrial arts department of the public school junior high building. That was part of the community and parental

involvement. Each student must do that. Community involvement has many approaches. If you are a kindergarten teacher you have to ask what do you think of community involvement. One kindergarten teacher, pre-school teacher, interviewed and taped a number of old people for an oral history of San Diego. The Plan de San Diego was designed in San Diego, Texas, which was during the period when Mexicanos were getting together and saying we don't want to be part of the United States, we want to be a nation within ourselves. That was the original plan of San Diego. Here was a kindergarten teacher, interviewing old people to pull together a written history of the Plan de San Diego and submitting that as evidence back to the community in a little booklet. That was her approach. The approach would depend on one's interest. To persons that have had no community involvement we tell them they must go outside of their job and find something else to do within the community. Whether it's taking a young boy scout troop of Raza and doing something in the community with them or taking the Catholic Church and getting the priest to allow their center to become a community center for everybody to use.

VALDEZ: So they are all social change oriented.

MORALES: We were not research oriented at all except for historical research. In other words, we have got to know what we have got there for history purposes. It is more action oriented now. If you look at the areas, it is the seven area plan that says ten years from today I should be able to plan, develop, find information and create. So we have tried to take now and prepare for tomorrow.

VALDEZ: You didn't comment on Chicano teachers. A generalization can be made that in fact what is occurring is that it's retrogressive rather than progressive to get all the Chicanos, put them in institutions and send them out to be teachers. At one time there seemed to be a big hope in the movement. A hope to get our own teachers, and replace the counselors. A lot of Chicanos went into college with that ambition and now we see the product of that process. What is your perception?

BARRERA: What I was thinking about was the comments that I get from some of my students who are training at U. C. San Diego to be teachers. The ones I work with are all women students and they are in the process of getting their credentials. They have all had some teaching experience and have all been tutors. Some of them are in their first year of teaching in the schools and at the same time they're finishing up their academic work and working for their credentials. These students are very community oriented. Students really see themselves as being in a

dilemma. On one hand if they go into the regular school system they feel isolated and surrounded by a very conservative environment. They're going to be isolated so much that they're not going to be effective in being able to produce any changes. On the other hand, alternative institutions don't exist in San Diego, for them to go and teach in. They haven't resolved that question and I don't think I've helped them very much in resolving it either. One student has already changed to law school instead of becoming a teacher because she wasn't able to see her way out of that dilemma. One of the others was discouraged and put off doing practice teaching for another year. So I see that problem with the students that I'm working with, it's very much a problem of the institution.

SANCHEZ: As I have been sitting here, I have been hearing some good things coming out of the conversation. There were a lot of points that were brought up that I think would be wise for us to try to elaborate. The thing that upsets me is Chicano educators coming from Texas. When the initial demand by the Chicanos in San Jose for more Chicano teachers came (and there just weren't any) there was an immediate response from most of the Anglo principals. They stated there weren't any Chicano teachers in California. Which in a sense was contradictory because there were, there were some beginning to come out. Those that were coming out did not come to an open door. In other words, they weren't being hired right off the bat. They had to go through a lot of intricate screening which was not logical with what the administration was trying to say. One direction we took was to create a special program where we sent several people all over the Southwest recruiting and looking for Chicano teachers. It is interesting to know, but a lot of teachers do come here from Texas. There were a few that I know of that did become involved in the area in terms of the changes that were taking place. Most of them were very status-quo oriented, and a lot of times there were big conflicts. I think part of that policy is still going on in the Bay Area. They're still looking for Chicano teachers. I know as a fact that credentialled Chicano teachers are still not being hired, even by schools with a predominant amount of Chicano students.

There was another point that was brought out that was of interest. In 1971 we started our own summer school. This stemmed from the movement at San Jose State in 1968. We were talking about Chicanos getting into the colleges and the idea of them getting educated or oriented with Chicano awareness to go back into the Chicano community. The Educational Opportunity Program at San Jose State was used to recruit and process those students. One of the reasons why I feel that the movement didn't fulfill itself in terms of Chicanos going back into the community as agents of change, is because many of the radical students who were around at that time, started thinking about their jobs. The change that took place at San Jose was the orientation that incoming students were getting. It

was not on becoming aware of what the situation was, going back to the community and trying to make a change.

VALDEZ: How have you dealt with the parents in bringing about some changes in the schools?

MORALES: Over in El Paso, it is very hard to get them involved in the field of education. I think one of the things that hurts us, because we put education as a primary responsibility, is that the parents that we have tried to work with have gone through so many hassles in the area of housing and health facilities. Parents are very hung up on the idea of "If my kind gets through high school he will be better off than I am." We found it hard for them to pay attention to the problem in the field of education. I have been through the university cycle and looked at Chicano students going through (University of Texas-El Paso). One of the things that I have found is that they are not seriously committed to any type of change. For the most part, they are very middle class. The Chicano movement goes through its different cycles. You find a lot of disillusioned leaders that start to convince the younger people that the movement has no value, has no place in their community. It is a depressing situation where I might be reversing back and saying the only way that we can help a young Chicano is to wait for those young Chicanos to grow up. We must separate them from what is now the system and not indoctrinate but show them a different way of life. Starting off from high school on, you see very little movement activity in El Paso. El Paso is 57% Chicano and it went through some really heavy movements at one time. Now even in your more hard core, poverty sections, you don't find that type of involvement anymore. I think it is basically a result of very little leadership in the community--very little guidance. Those that they used to look up to in the past are there but not politically. They are gone to the other side. It is a cool thing when you are young to be Chicano oriented but when you get into being over 21, you got to think about the money. The movement can in no way compete with the system in regards to paying them salaries, giving them security. When you start thinking about security and money you know that you are going to be emphasizing that value to your children. I think that once parents become involved, they, themselves, will raise their children with values that are not money oriented. I don't think society trains so-called capitalists or economists. I think that they are trained ever since they are able to comprehend through their family style. Therefore, you can't convert a Chicano when he is in the university. You can't convert him when he is in high school, it is just a matter of the family life style which gives that person that background to be able to cope with changes. This society will convert them for one reason. After they are out of the university they will go back to the same thing or they will go into a different "onda".

I don't know what it is but I think that our emphasis is with the community. I don't feel that Chicano educators, even the most progressive ones that I have been able to talk to, are that committed to changing the public school system, or even getting into alternative schools. The only ones that would be able to create change is the community. I witness an arrogance, lack of respect for people in the community. Chicano lawyers think they are the smartest things on earth. The Chicano teachers feel that they have overcome the greatest obstacles in the world not only because he or she got a Ph. D. but because they feel a Chicano fooled them. These people aren't capable of comprehending what public school systems are all about. They don't want to know about school finance, they don't want to talk about dedication, they don't want to talk about anything. Their attitude is that they know what they are doing because they are Ph. D. 's.

MESTAS: I would have some disagreement with you from an administrative point of view. First, money is power, and you can't get money without politics. In some school districts it would be better if you could train the leadership to a similar responsibility to the school district. Then it becomes each of us. If you can create twenty Ph. D. superintendents, then you have a base and he is responsible to that parent community. The superintendent has to be aware of that also. We are an alternative school and we have asked money from nobody. We have been going since 1970. We have really practiced what you are saying; living on our own money, our own tuition, our own contribution. To run a school as an administrator, we need a strategy. In San Diego, if we can have a superintendent graduate and become our kind of a superintendent, then we have county based money for school districts that are run by our kind of people rather than an alternative system. I think you need a balance. I'm an alternative so obviously I am biased to that.

VALDEZ: I think David is raising the question how do you create a superintendent to be our superintendent instead of their superintendent.

MESTAS: The process of training is run by University of Texas-San Antonio.

ALMAGUER: If in fact you want to have Chicanos socially and politically aware you have to start dealing with kids when they are young. That goes right back again to who will be put in the classroom with those Chicano kids. At this point there are very few alternative schools and they can't even begin to deal with all the Chicano kids. At this point we have to put the teachers in the classrooms with the little ones. Kindergarten, first graders and second graders and then by the time they get to college then they will have that awareness.

MESTAS: Do you really think there is anybody interested? If there is a real commitment to alternative schools you can pick up kids from 4-6, three nights a week and run an alternative school in any community in this country. We could almost do a block system. Viejitas and viejitos are there. We have a culture, we don't do anything with those old people and they're dying out and we're losing. It would be a lot of work and a lot of administrative tie down. But you could systematically go into each school district, sit down and do a systematic plan for that little school; figure out where the kids go and then have half-way houses all along where people could work with kids from 4-6. One hour a day, three days a week is more than the zero we are doing now. You don't need to pay anybody at the beginning. You start from that base to get to the next base if you get enough supportive community. Then you start looking for resources. The Catholic schools are there empty and closed, but they are there. They are ours in those places where we are the majority and we could fight for them and get them. But you have to have a bank before you go to the school.

ALMAGUER: I think it has to go even deeper. So we set up all these alternative schools; what is the purpose of these alternative schools? Are we replacing white faces with brown faces and continuing the present social system? I don't think Chicanos have even dealt with that question. Or do we want to change the system? Do we want to perpetuate it? Where are we heading? Are we heading towards socialism? What is our goal? The very basic thing we are starting with is trying to teach the kids how to read and write. Is there a political consciousness we are trying to develop?

MESTAS: To me, to read and write is nothing. It is not even the base, the base is not reading and writing, the base is who am I as a Raza and all of the things we are losing from the old people. That becomes a base. That becomes the base before you get to the next step of teaching reading and writing. Culturally we are losing and the little ones are the ones that are losing the most.

MORALES: A comparison between cultural awareness and political awareness should be made. The key to distinguish it is by comparing what is reading and writing versus what is knowing who I am. There are so many people you can come into contact with. There are so many viejitas and viejitos in the city of El Paso. Sixteen thousand are Chicanos. Maybe 50% of those are kids. I would put it on an equal basis, going to the point of how Catholic schools are going down the drain. The people that are sending their kids to Catholic schools also have to support the public school system. One of the methods is not offering three nights a week but setting up Chicano schools. Instead of paying your property tax to the public school system the parents could support Chicano schools through property taxes.

MESTAS: That is where politicalness comes in and one of the things we would have to do, in my opinion, is lobby for a bill where it very clearly states separate church and state and separate private schools. Then we should lobby for a bill that says that the state cannot accept any donations from the private sector. No foundations can give state colleges any money. Then you begin to get them right between the eyes by saying, "Alright, if you don't want to share with us our property taxes then you cannot get any of these kinds of things." Go look at UCLA, Ford gives massive funds. The state colleges get it from all of the foundations. "No private money can go to the state, no donations." That is the kind of reality in looking for funds. Then those three nights a week in the beginning can get to the stage of a private school. Until then the parents are going to say, "Well, it is easier to send them to the public schools." That's why I was saying you have to start with an awareness which is three nights a week to get to the stage where we can develop our own schools and then seek support.

SPENCER: I think that one of the most powerful weapons we have in an alternative school is showing the parents that their children are not the stupid things that the public schools have convinced them they are. I think that one of the worst things that happens to us is that miserable practice teaching. That is where the teachers pick up their bad habits. I definitely agree with Clementina, saying that it is a very fortunate thing for a person not to have student teaching. I didn't have it either and I think it was my salvation. If you go there you just develop habits, that is all. We are all creatures of habit and it's awfully hard to break one. Another thing is, I have seen a lot of teachers get cultural awareness--Chicano programs, heritage lessons--but yet they can't bring it down to the level of the first grader. We have to add that to our teacher training. Show them the difference that it makes. For instance, the other day we had some unconvinced Chicano teachers visit us while I was teaching English. You can even bring this cultural awareness into the teaching of English. We have to use educational materials and instructional materials that were made by Anglos for Anglos. I was using the Peabody Kit cards and I said, "Yesterday we ate mashed potatoes, yesterday we ate beets, we didn't eat carrots." I told, "I just want you to watch the children's expressions." So they were doing it very well and they were excited because I try to keep the enthusiasm up and flatter them a lot. Suddenly I said, "May I say something? Yesterday I ate Chorizo, I didn't eat tacos." All hell broke loose. They interrupted my lesson and said, "Senora you know what, you know what? My momma makes chorizo and papitas in the morning." Right away there was a lot of interaction. It was no longer a substitution drill in English; they were using English as part of their lesson and were very excited. The teachers were watching the expression of the children and they were aware of the fact that the

eyes of the children immediately lit up. I am going to be put in a very awkward position next August. I'm going to have to do in-service training for a large group of Deming teachers who are very much opposed to bilingual education, even though they teach in a town where 52% of the children are Mexican-American. So I have decided on one way of keeping myself from getting shot. I am going to invite some of the Chicano parents, both the middle class and the barrio parents, to join us in our in-service training. Then I'm going to video tape the whole thing and see what happens.

VALDEZ: I would like to get back to the old notion of parent participation. I think we have identified the whole problem; the idea of Chicano teachers being trained and what the shortcomings are. David proposed that they are dealing with the issues in terms of just going into the community and trying to make the parents aware and make the teachers accountable to the parents. Leonard raised the notion that with teachers right now, nobody's accountable to anybody for anything. What ideas do you have in regards to parent participation or getting the community involved in really trying to bring about some control in the education of our children?

ALMAGUER: We tried at Casa de La Raza, in Berkeley, to involve the parents. We had a Mesa Directiva which was to make all the decisions for the school. It was composed of parents, students and faculty. It seemed that the only time we would have our parents come was when there was a crisis in the school. When there was something that was immediately felt, then they would come. Otherwise, I remember one of the very first meetings before Casa started, a little abuela came in and she said, "You are the educators, you are the people that we trust. We are turning our children over to you." Parents would say, "Here are the kids. We trust that you will teach them to read and write, etc." I think that the parents just have this faith with the school system, that their kids are going to learn. I really had problems with that. We never really succeeded with Casa in involving many of the parents. In a classroom setting many would feel inadequate. They don't want to be in the classroom because they feel they don't know how to teach their kids. To overcome this feeling we were seeking funds so that we could provide a parent training program. People from Nairobe in Palo Alto got money to do this. They trained some parents for six sessions and the parents were able to go to the classroom and feel comfortable, feel confident that they could do something with the kids. I think that we have to be honest and say that our parents cannot go into the classroom and start teaching the students. They have never been in that classroom situation for the most part and until we start training them they won't feel comfortable and secure in what they offer.

VALDEZ: So what were the experiences with parents in San Jose?

SANCHEZ: Many of the people who organized the school were people who had been involved in the community. In terms of direct organizing with the parents to start our school, the interest wasn't there, mainly because it was such a short program. I think that there's no two ways about it, you would have to involve yourself and get the parent support. The only time we came into solid contact with the parents was during a parent open house. We had approximately fifty chavalos and we got approximately twenty parents.

MESTAS: We really need to look at what's there. In other words, Head Start has real parent involvement. For those of us who have a Head Start in our community, you already have a built-in base of parents who are really aware. Where you don't you have to go through the whole process of sensitization. Maybe we need to look at the after school models as a thought and then maybe picking up first, second, and third grade alternative schools. Could we take up three 1st grades, three 2nd grades and three 3rd grades? So we aren't talking about reading, writing and arithmetic but you are also talking about picking up young children. You have the whole basis of consciousness raising with the little ones for future change and that would give us parent involvement, that would give us the first three grades; kindergarten, first, second and third.

RISCO: Wilson Riles is pushing the law making elementary schools begin at age 5, (i.e. kindergarten) that would be disasterous.

MESTAS: Then we would lose everything. Head Start and preschools--they care. You talk about day care centers that are like them, likeness means then you have to have two kinds, which means four years of college which excludes Raza.

SPENCER: When I first started the bilingual program, I had a terrible time getting the parents to come in and have discussions with me. School had been the scene of their humiliation and they felt that now it was the kids' turn. I decided to use the TV report to the parents. I explained to the parents that when they come into the room, the child becomes very self-conscious and does not behave normally. If I go into the room and make a half-hour report of all the activities that take place in the room in one day, then they can actually watch the practice of the child learning. They find out how he interacts with his peers.

MESTAS: The first several years I taught school in Denver public schools. We decided to have a parent night--no kids were allowed. In other words, it was an evening meeting so the parents could come and talk to you about their kids. The first year I had a couple of parents show up.

So the next year I decided I wasn't going to do what the principal said. I sent a personal invitation to every parent and the little ones were invited back. We ran a half an hour. We condensed a whole day to half an hour and the parents came and saw what the students did in the day, that was part one. The second part was for myself to ask the parents to participate. So I went to every home and one of the requirements for myself was, in a nine-month period I would make a personal visit to every mom and have coffee with mom or dad. I would just invite myself, even come unannounced. I would knock at the door and at the beginning they said, "We don't want any." They didn't know I wasn't a salesman. Then I knocked at the door knowing that they weren't used to teachers coming to their homes. I wanted to get to know the parents. Recently I received a call, and I have been out of that school district seven years, from teachers who wanted to know what I did with those parents that they still talk about me. I thought, what did I do with them? Nothing except that I went to every home for coffee. It was more work on me in the evening but in the long run it wasn't. When I sent notes home parents knew me personally and they knew I was concerned. It wasn't that Johnny did something wrong. I didn't come to see them for that.

SPENCER: That's the problem that we have when we go visit the parents.

MESTAS: Right away they ask what their child did wrong.

SPENCER: There's nothing wrong. So then they talk to us for about 15-20 minutes and then they say, "Okay, now tell me what he did." They just can't believe you. When we had TV reports for the parents, everybody came; grandmother, grandfather, and all the kids. We had to get the high school kids to come in and help us direct traffic in the halls. This also helped the high school students because they started wishing they had a similar program when they were in grammar school. I then went to cable TV and told them that they had to put in so much time of public service. Our TV reports to the parents went out on cable TV. Of course, we live in the mountains, even if you're very poor you have cable, that's the only way we can get TV. Another thing, we found was that the parents will not go in and help you in the classroom because they are very self-conscious. We then found a room in the basement and we converted it into a sewing room and we asked some of the parents that we had visited to come in and make cushions for our centers and make costumes for the folk dancers. Once they had something to do with their hands, they forgot about being self-conscious. We started out with gossip just to establish the communication so they would feel at ease talking to us about anything. Then after that, we wrote a bilingual book for parents making suggestions to the parents on how they could give their children certain skills and attitudes that would make them succeed

in school. We put the pictures of the children in the book. We wrote the parents a note that if they wanted to have a book with their child's picture, they would have to come to the workshop and have lunch with the teachers. So they would come in and each parent would take a turn reading a short paragraph, if she didn't want to read she didn't have to; most of them preferred to read in Spanish. We then had discussions on that paragraph. We had consumer education, nutrition, how they could cut down on the cost of food and showed them the vitamins in chile and the fact that corn tortillas are nutritiously better than flour tortillas. Some parents would get desperate because they couldn't come during the day due to work. We then scheduled Sunday meetings. We would not give them a book with their child's picture in it until they came to the school. Now what we are going to do is get little cassette reports of what we are doing and send one of the cheap recorders with the cassette home with the child telling something about the program. We also invite the high school students to come in. The high school students now get credit for working with us. These students think that all they are doing is working but actually we are brainwashing them. Another thing that we could use is the Portales case. I tell the parents that they can sue the schools, using the school's records, and the school testing. All the Anglos are educationally advanced; this means that the teachers are failing to educate the Chicano. That is what we have done so far. In Silver City we reached the point where things were working well, so they kicked me out.

RISCO: We had a group of students that wanted to be teachers. To become teachers they had to form a task force and then each one of them had to recruit one young mother. Now some of those young mothers have become students themselves in Child Development. One of the things that came out in one of the sessions that we were having was the discontinuity that there is between the home and the school. The school, as an institution, is allowed to be totally physically different from the home. We look at the students in a classroom as targets or clients of an educational process. The time that they have spent in the classroom is somehow divorced from the family they come from. We don't look at education as being family education. Most kids don't talk to the parents about what happens in school. They loose their reports, even if they are good reports. They don't feel that there is a connection between the home and school. I think that is the main question we have to raise--the mental alienation of the school from the rest of people's lives. We have to begin dealing with education of the whole family. I'm saying that somehow in terms of mentally trying to plan for the developmental type of education we have to begin thinking about family education. So that if you are going to set up an alternative school, you are not thinking about setting up an escuelita but recruiting a group of families to engage collectively in an educational process that would involve not only the students but will

involve the parents in that educational process. Operationally, I don't think that any amount of parent advisory boards of directors need operational running. The educational process is what we have to get the parents involved in.

FREEMAN: Let me touch on that for a minute. I have been interested in exploring the implication of one supreme court case which involved the Amish in Wisconsin where the court allowed the children of the Amish to be exempted from the compulsory school attendance law after the 8th grade. Now there has been another case in Florida where the Miccosukee Indians have now been exempted from all compulsory school attendance. Both of these cases were decided on religious grounds. The important thing I think about the Amish decision was that the supreme court found that what that community was doing with its kids after they got out of the 8th grade was an acceptable alternative to the education that the state was providing. The other point that I just wanted to bring up is regarding superintendents who know where their heads are at. The Title VII of the Civil Rights Act can be used as a way of breaking down the present requirements one has to meet in order to be licensed to serve as a superintendent, or any other position in the public schools. Training programs do not really render people competent. People meet those requirements all the time and they are not competent in practically anybody's book; whether they are superintendents or just ordinary teachers, I would suggest that one of the possibilities in working on this type of an issue would be to get the community people together with others to begin to say what it is that our teachers need to be able to do. If you do end up going to court to challenge the present credentialing system, you could say to the court, "In this school district we need people who can do certain things. If they can't they are incompetent. If they can't speak the language of the kids then they are just incompetent." I think that if you begin to push on that perspective then you may be able to get people who have not gone through the normal training of the brainwashing system.

MESTAS: What you're saying is that the community needs to define what should be the credentials. The community would have some control base. Not only do teachers have to know the language, they have to know the culture.

ALMAGUER: In Deming do the parents have to participate to have their child in the program?

SPENCER: No, in Silver City we did. I got kicked out of Silver City so now I'm starting all over in Deming. In Deming I just had a teacher training program and I borrowed children from the school. Up to now

I haven't had any opportunity to get involved in the Deming School system, but the superintendent just announced that Deming was going into bilingual education and that I would be doing all the inservice training.

ALMAGUER: Is it viable to have a commitment of parent participation in order to enroll the children in the program?

SPENCER: Yes, I think so.

VALDEZ: David just mentioned to me that Escuela Tlatelolco requires the parents to be involved.

SPENCER: Parent participation becomes a very delicate situation. You have to be very careful. If you don't watch out, certain parents will start dominating the parents group. Then you're right back where you were with a small group dominating. That's why you have to try all these different ways of getting the parents in so that you don't get a set establishment. Believe me,that can be a tremendous establishment because here is a mother that didn't succeed in school, that is on welfare and suddenly she becomes president of your pack. You start taking her to meetings in Albuquerque and her prestige goes up. Then you are in trouble again.

RISCO: In one of the workshops of a state-wide conference, a platform for the Raza Unida Party suggested that California eliminate an amendment that made California only an English language state. The original constitution of the state of California was bilingual. I think that anybody who is interested in bilingual education in the state of California should strive towards making this amendment a prime target. It is a constitutional law issue. In Massachusetts, if 20% of the students in any classroom has a home language other than English those students have the right to ask for a teacher who knows their home language. In this state of California we have school districts in which some of the schools are 80% or more Chicano.

VALDEZ: I would like to observe that the Lau v. Nichols decision is now being looked at by Chicanos as a landmark decision. The supreme court did not decide it as an equal protection constitutional issue but rather as a civil rights issue. It appears to me that legislative action on that front is going to require one hell of a lot of organization before a constitutional right to instruction in one's native language becomes a reality.

RISCO: One thing is that here in the state of California, any efforts in the legality of bilingualism should be looked at as a constitutional issue and not a legal one. Now there is a difference in the indications of this

for organizers. During the 1900's, any kind of decision making in the state had been wiped out. Part of that was a constitutional amendment that exempted old government agencies in California from having to do everything bilingually. Now it is not only just bilingual education, it is the forms used in the welfare department, the forms used for medical assistance, the forms used for notary publics. Once constitutional issues are dealt with you don't have to be fighting every single corner to get some law, or some administrative decisions about making bilingual forms, or hiring bilingual staff. I think that fighting each individual case as if it was a unique case, as if it was a civil rights case, weakens the nature of the problem in the state. This can be the only way which we could then fight with any chance of winning.

MORALES: El Paso reigns in the higher division of Texas schools in regards to bilingual education. It is considered an innovative program. Still it is one of the most backward districts in regards to Chicano education. What isn't thought about or perhaps stressed enough is, what are the goals of education? Broadly defined as I could see it is to instill in a young person's mind the capability of self-determination. I feel that we have to distinguish between who we want for superintendent, who we receive permission from to carry out our programs, who are we at the mercy of to carry out these programs. It always seems to wind up that the Anglo is the one in charge of the public schools. When we talk about alternative school systems, we are looking to create different schools within the school district while the superintendent is an Anglo, and the school board is predominantly Anglo. I think the only way that we can bring about change within a school district, is if the parents are in the position to control the power. But the parent doesn't want to get involved in education because they recognize that they don't have power. When they don't have power they don't take an interest in what is going on. It is always the Anglo that is on top and the Chicano doesn't have any position of power in the school district. Once the community takes over the school board in a political re-election, once they see Chicanos controlling, it seems to me the parents will become more involved. Some of us in El Paso established a project and we're sold on the idea. We want the parents to support the project. Parents don't automatically support a project because each time that we have knocked on that door, there's probably been four or five other people knocking. The community has never assumed the position of starting something themselves. It always seems that we go to them to enlist their support. I think that the key to parent involvement is for them to have that political control over the school district. They are also in the position of being at the mercy of the teacher, the superintendent, the school board. In Texas, what we are fighting is a very capitalist system. They need the semi-skills. They need the labor. The system isn't going to relegate any type of power to us which will put them in an equally competitive position for those semi-skilled jobs.

MESTAS: Why do you think they survived? Those of us who are saying that bilingualism is a requirement eliminate half the teachers. You cannot be a teacher or supervisor or principal or superintendent unless you speak the language of the children means it would eliminate all the Anglos that don't speak the language of those Indians. It would eliminate 2/3 of the teachers or 90% of the teachers of some of the school districts because they don't speak Spanish.

MORALES: You are pushing for that, but you're asking a state legislature which is not controlled by people of similar thinking to adopt that statement and that is an impossible task. Now when you get down to local control of school boards, would the school board have the power to implement that restriction on a local level?

MESTAS: They have the power if they can become aware and that is reality.

MORALES: Strategy-wise in taking over the school board, once they recognize that this is what the school board would do, then you know they are going to rally these forces even more.

BARRERA: I agree with this importance of having political orientation but the problem is more than local control. This goes back to some of the other suggestions that have been made. Very often it is possible to succeed on a small scale where it is not possible to succeed on a larger scale. What happens is that your success on a small scale brings into being counter forces which prevent that success from becoming greater, and as long as it is isolated it has relatively little impact in terms of the overall situation.

MORALES: So Chicanos don't see themselves having an impact on a city-wide level. I believe crises do create awareness but I think that parents have to recognize that those crises are not unique to their particular situation. It seems to me this gives momentum to the movement. Piecemeal reforms, individual efforts in particular schools, little programs that just simply serve to co-opt are the basic problems in the public schools. Are we talking about individual case work or are we talking about reform? Reform can't come about in one individual school. For that one year that you're there, there will be 11 more years that come after. If you're not there to sustain the pressure then you're going to be wasting one year. You're going to create greater frustration within that individual because you've given him a taste of honey.

BARRERA: I agree with you so much that I'm taking it a step further. When you said you can't succeed in one school, what I'm saying is that

you can't succeed in one city either and even if you did succeed in that one city to get a start and try and take over, that makes it harder to succeed in other places. Let's suppose that you did take over in El Paso and were able to create what you consider a positive situation. While you were making advances in El Paso the rest of the Southwest was going down the drain. If people tried to emulate what you were doing in other parts of the Southwest, then the counter forces would be mobilized to keep those successes from being duplicated. I'm not arguing against what you're saying at all--I'm only carrying it one step further.

MORALES: We aren't in a position to start any type of alternative school system. We are not in a position to even advance in any type of reform.

MESTAS: I'm saying that we can't engage that as a premise anymore. If you want an alternative school the potential is there, even if it's only for an hour twice a week, that is the beginning. At Juarez-Lincoln (Lincoln) Center, we didn't get paid for three years. We worked and we pooled our money--but we began. So if someone says no it can't be done, we have done it. None of us got paid; from 1970-73 we received no salaries, we all had another job. We pooled our money and we began rather than wait and wait. We can say, "We are there." The people are there; they don't have to have salaries. There is some commitment, some concern.

SANCHEZ: You brought up a very good point over there and I think I would like to follow up on that. There are a lot of similarities in the problem between the crisis in El Paso and a crisis in Los Angeles with walkouts. As long as the school contains Chicanos in New Mexico and Denver, one of the things that the movimiento politically, economically and educationally failed to establish is communication. I don't know how strong the attempt has been to formulate some type of concrete communication.

I think another thing that has to be taken into account is that we are involved right now in a struggle and it is going to take a long time. I think we have to evaluate and analyze where the movement is now in terms of the changes that have taken place and what hasn't taken place. For example, here in 1968 there was a spark that set a lot of things in motion. One of the demands at that time was for Chicanos to have control of the local schools. We are in 1974, approximately six years later, what has taken place? What are some of the problems that have come out of that? I would like to get down to realistically analyzing what is going on. In San Jose, there was a demand for Chicano teachers. They finally got Chicano

teachers and those Chicano teachers are not Chicano anymore. They are concerned about their paychecksand that is what they are taking care of, that is what they are being careful about. That is why people like us are being eliminated from certain positions. I am committing myself to creating an alternative change rather than an internal change, an internal change is going to be very difficult. I think that the results of our energies going the alternative route will produce more for our people than going the internal route. Once again that brings up a lot of hassles.

MESTAS: I think an alternative tells the system that there is still a problem. They will continue to use us to front for the people in the system and that is exactly what has happened since the beginning. We are that little thorn in everybody's side. As long as we are here they must continue to do something.

MORALES: Getting back to what is the purpose of public schools: it is written in practically all the constitutions in the state that the purpose is to educate the general public so that they can be better citizens. Are alternative schools going to educate the Chicanos to eliminate all the poverty, discrimination in the community? In El Paso I have come to see that the movement doesn't try to include the parents. Community support for an alternative school system is not going to be there if we choose to create them and then enlist the support of the community. If the community doesn't want them or is not in the position to advocate or push for La Raza Unida Party then perhaps the Raza Unida Party should look at whether they are really a people's party, whether they were created by the people. In some communities they were. If the alternative school system seeks the support of the community, maybe they should ask themselves first whether they are a people's school or not.

MESTAS: There are different understandings of community and that is something we have hassled since we began A teacher group is a community for those teachers. The community, meaning a first grade teacher and her first grade parents, is not necessarily vital. A community is that middle class group, that low middle class group, the elitist group, that's their community. Getting that community involved in the total concern for Raza means you're not excluding anybody. . . .

SANCHEZ: There are different levels of political and cultural awareness among the Chicano community. I know that in Texas and in California there is an evolving class, an upper class of Chicano conservatives. We have longer established Chicanos who are very capitalist system oriented.

ALMAGUER: I think one good example of what Maria was talking about

is Casa de la Raza--the parents weren't satisfied because the kids weren't getting the basic skills. That was the concern of the parents, not political awareness, more of the basic skills. After two years we had the interruption of the closing of Casa de la Raza. At that point the parents didn't want a private school; there were too many unanswered questions. They asked, "Are our kids going to get a degree? Are they graduating from high school?" They wanted to know very basic things. Our parents weren't willing to give blind philosophical support.

RISCO: The people in the community are not going to start things because they don't know what they are capable of. They don't have solutions otherwise we wouldn't have a problem. If the people in the community knew what the solutions were and how to accomplish them we wouldn't be here. So when we're talking about alternatives and the parents say, "Well, are they going to receive diplomas?" what they're saying to you is "If you as a teacher, if you as a movement person are going to be talking about alternatives, I want you to go all the way. I want it to be accredited." And sometimes the teachers, as a class of professionals, are against administrators as a class of professionals. Teachers are as colonized or more colonized than parents. Teachers have never had any power in the schools. When it comes down to who has the power it's the superintendent and the court. If you're going to go alternative then look into accreditation. It's the same thing as in colleges, look into accreditation and granting degrees. I think that it's possible to begin looking at education in terms of the types of corporations, in which the parents will own the delivery system. Then you have the legal fight. If your school becomes an organization that owns your own delivery system, and it sets itself in Alum Rock, will they then qualify for the vouchers? If they do, then we're in business. Will an alternative high school, in which the families own that delivery system, qualify for ADA allocations in California? D-Q University and Universidad de Aztlan, we have to look into the possibility that the two junior colleges that we're developing get full accreditation. Will the state then give us the same allocation of $900 a year per student enrolled in the junior colleges? We have to be willing to go all the way and fight all those battles. Alternative schools, like the one Leonard's from . . . and from Stanford they asked one of the questions, "What are your alternative schools going to do about the drug outbreaks in the high schools?" People who are working for those schools have to deal with that question. What we have to deal with is to make sure that whenever somebody out there says, "What do you want?" we can say, "Here it is, this is a curriculum, this is a model. This is an alternative one that could be used either in this alternative school or it could be used within the system by properly qualified professionals." Then you are talking business.

BARRERA: You're also talking about bringing back controls. You get money from the state and you bring in their controls.

RISCO: There's only one source of money, the system owns all of the resources. The only resources that we have that the system doesn't own is us and we have a choice as to what we do with our resources--us--as a resource. If you want to build buildings they set the code, you have to fight all of them. You can't just act within as if it doesn't exist.

BARRERA: In a way I'm emphasizing your point but turning it around and saying that in fulfilling all those criteria you then run into the other side of the dilemma and that's the requirements. The definitions come down from above.

RISCO: But in this system the only switchboard that the system allows is ownership. So if we want to do something for a community we have to get to the point where we own the instruments of the delivery system.

MESTAS: Which speaks to both a committment base and a money base.

BARRERA: But I don't understand what you mean by ownership, if in this case the money is coming from the state.

MESTAS: He didn't say that.

RISCO: Regardless of where the money comes from . . .

BARRERA: . . . $900 a year coming from the state school system.

RISCO: Right, if the state of California says that for every person enrolled in a junior college in the state of California that institution will get $950; the question is does that apply only to Fresno City College or does that apply to Colegio de la Tierra? Right now it doesn't make any sense to fight that. Next year when we get fully accredited then we have to raise the issue as to why there's money allocated for the education of students attending standard junior colleges whereas students coming to Colegio de la Tierra, that's fully accredited under the laws of this state, money allocation is not made. Up to now, the high schools in California, have to make available to you textbooks, laboratory facilities and libraries, by law.

BARRERA: What I'm saying is that as long as a particular project or institution is being funded by the state there's an implicit approval, if not an explicit approval, of what that prospect is doing. The state can withdraw that implicit approval if they don't like what you're doing, and

they can always find some excuse, some reason, to cut off the funding.

RISCO: That is on grants.

BARRERA: That's on anything.

RISCO: No. There's a mechanism--now in some areas, not all areas--contracts for services in which you determine, once you get a contract to deliver some services. As long as you do those services the rest of what you do is none of their business . . . you only deliver.

BARRERA: Still, the agency above you determines whether you are in fact providing those services satisfactorily or not. So, what it means is that in order to continue with that approval you have to do things which do not offend those people who are going to make the determinations.

RISCO: Not necessarily. People don't know that accreditation cannot tell you anything about the programming of your educational process. All it talks about is the institutional capability to accomplish the goals that you set out as your institutional mission. If they say, "The law says that you have $50,000 to exclusively dedicate to educational purposes," you grant them the degrees in the state of California.

BARRERA: Let's pursue the argument carefully. I think the argument that you're making is fallacious on several accounts. One of the reasons is it's always fallacious to argue that the rules are set up in such and such a way and we can do what we want to as long as we stick to those rules. Because first, the rules can always be changed if the rules are not sufficient to maintain the kind of control that is desirable. We have many examples of that. We have an example from El Paso, when a Chicano mayor was elected because of the primary system that existed at that time. So the primary system was changed. The existing rules can always be changed if they're not serving their purpose. To argue on the basis of the existing rules you have to look at the power and the interests; not just the rules.

RISCO: It's not fallacious. You see that when you introduce the rules under which we have to work that can be changed, that's the nature of the political system. They are the rules, if those rules allow for alternatives to use them. Yes, create new rules. The nature of the system is to have some rules, then you deal with the new rules.

BARRERA: What I'm trying to do is to keep you from wasting your time physically by working at efforts which are going to be fruitless in the long

run. We always have a choice on how we're going to use our time. If we're investing our time and effort in one way, because we have not carried our analysis through all the way to the logical conclusions, that's a waste of time.

MESTAS: For our people that's all part of the learning process . . .

BARRERA: I think you get hung up.

MESTAS: We don't know that. That's the point, if you get involved in it you don't know that.

BARRERA: What you have to do is take that into account from the beginning. You can't wait for it to develop and then react to it. If you're going to develop a political strategy and that strategy is going to lead to the accomplishment of certain goals . . .

MESTAS: I think most of us would have done nothing if we sat down and were doing it that way.

BARRERA: What is the point of doing something if it's going to be fruitless in the long run? If you're doing something which may make you feel better personally and may lead to your personal well adjustment, okay. If in the long run you're not accomplishing anything, then you're just wasting your time.

MESTAS: I disagree.

BARRERA: See, that's not the only danger, there are several dangers. One danger is that you don't do anything at all because you're discouraged but another danger is that you can invest a lot of time and do a lot of things and it's going to be fruitless in the long run.

MESTAS: Let's ask people what they have accomplished; they've gotten thrown out of school, they've no B. A. 's or no high school diploma. In the long run it was fruitless for them but it was not for the rest of us. So in some things you may perceive it as fruitless but in the side effects it was a benefit to many people.

BARRERA: What I'm saying is this: the outcome as to whether efforts are fruitless or not hasn't been determined yet. One of the things that will determine that is whether in fact you take things of that kind and you learn from them and integrate them into a coherent strategy; because if you don't, if you improvise then it will be fruitless. History is full of fruitless revolts and movements. On the other hand there have been some successful ones too. I'm talking about history.

SANCHEZ: I think it brings up a very good point. What's going on in El Paso among the Chicanitos now in high schools and junior high (and probably even the colleges) is an increase in the amount of apathy towards the movement, non-commitment, non-involvement. Even activities in terms of the movement have changed. I think the reasons for that is because in 1968 there was that explosion for the Chicanos, walkouts and demonstrations occured. Let's analyze and evaluate where we're at now from that point. What did those walkouts accomplish? In California I know it brought about some ideas about bilingual education. Bicultural education in the senate and legislature. That's what they're talking about and they're passing bills left and right. But at the same time the system is taking those ideas they're absorbing them to perpetuate the same system that existed prior to those walkouts. I think that's what you're trying to say. If in 1968 we had a long phase of strategy maybe the awareness would be increasing instead of decreasing.

BARRERA: The system that we're living in is very adapted to taking genuine reform movements coming from people that want change, granting them to a limited extent and then turning them around in such a way that they contradict the original purpose of the requirement. If we take a look, for example, at all of the government regulatory agencies like the ICC and the FTC it turns out that they came about originally because of an attempt to control and regulate industry in the United States. What happened is that because of those pressures that arose at that time, those reforms were in fact granted but then over a period of time they were turned around in such a way that all of those commissions now are universally recognized by political scientists, as being used for the benefit of those industries which they were originally intended to regulate. So the fact that a particular reform comes from below and is sincere and well-intended, there's no guarantee at all that in the long run the power helpers are not going to be able to turn it around and make it serve their purposes. Bilingual education, I think, is a very good example of the same kind of things. Well-intentioned programs can be taken and turned around. They can be granted to some extent, but as long as the power and the control remain elsewhere, over the long run they can be re-interpreted and turned around in such a way that it's used against the people that originally agitated to bring those changes about.

SANCHEZ: I think that brings us back to the original question, and that's the question of resources for the creation of a new education and how do we deal with that trend?

BARRERA: Money--it all comes from the same place. Decisions to where it goes are ultimately a function of power; who has the power to allocate the funds one way or the other.

RISCO: I think it's more than that. The one resource that we own that cannot be taken away from us is ourselves--the human resource; the experience of organizing among professions, getting the social workers, trabajadores de la Raza organized, getting teaching groups going and so forth. Now, the question is that we can't always be side street movement people. If we can accomplish that then we have only one answer, a third world revolution.

MORALES: I think that you need both. The problem that I see going on is that everybody wants to be the lawyer or the teacher. They want their child to go through that phase of the street revolution. All these vatos that I talk to that have their degrees, for example the National Task Force de la Raza, they get up and say, "What happened to the revolution? How come you're not burning the buildings?" They received their degree and began to realize that the superintendent didn't really care whether they had a degree or not. It was just a racist institution, a racist situation. Without the community you are nothing. Not everybody can get into law school, not everybody can become an educator. The only thing that built this country was that there was community support behind the building of this society. Nobody in the system would deny the fact that what makes things blow is not money, not the economic system per se, it is the manpower behind the movement to keep control and the ability to sustain itself. The El Paso community cannot sustain our alternative school systems, we cannot have control of cities. We're hung up on a desperate effort to see something come about tomorrow. If we didn't do anything today then nothing would get done. The Chicanada cannot reform the public school system. The Chicanada cannot elect political officials. The Chicanada cannot do this, the Chicanada cannot do that. This defeatism is a major contributing factor to why vatos are saying, "What's the use of the movement?"

MESTAS: Figure who begins that kind of rhetoric. It doesn't come from us, it's brought down. It's the whole white leadership . . .

MORALES: No, no white leadership . . .

MESTAS: The point is it's still the Anglo who began the process and then we perpetuated it. They begin it by the defeatist attitude saying, "Well, Mexicans don't" and then we pick it up and we perpetuate it.

MORALES: I'm not talking about naive Chicanos, I'm talking about Chicanos that know what the system is all about. If cognizance was the fact then what makes things go into society? What's more apparent is he who is greatly involved in change.

MESTAS: Yes, but who trains them? When was the system started? Where did it all begin?

MORALES: We're in a position here in this meeting to recognize that we are not slaves to anybody. At least I can be cognizant of the fact, I may live within the system but I'm cognizant of what goes on around us. I'm able to make decisions that are not attributable to my past upbringing. We're thinking of new ideas.

RISCO: The fight isn't one that's going to end in one year or two or three or ten years. What's happening is that there are a lot of people who are bored now. The impression at the commencement of the movement, when the students walked out, was that the schools were going to change. The ones who were the pillars of the movement, right now are the teachers in a lot of the schools. What happened? When they become teachers in the classroom and when they become administrators--like what happened in East Los Angeles in Lincoln High School and Roosevelt High School, the only ones that were hired in administrative positions were those that went to UCLA. And the result is that we have to tell those that are in the schools going for their doctorate, etc., that there aren't going to be walkouts, there aren't going to be demonstrations, there aren't going to be marches. We have to begin to use those resorts that we have to develop the alternative models. There are things that we could do inside this system like the Amish and the Mormons. I'm not saying that we should use the same model that they used, but the question is who is going to develop the new model? The people from the community that are there in the community, working in the fields and factories? They don't have the time to develop this model. Although they would like to do a lot, they have to work long hours just to support their families. We can't say that this is their responsibility to construct these projects.

MORALES: They play a direct physical role in the development of these alternative schools.

SANCHEZ: The idea of parent participation of La Raza and trying to get them directly involved is very limited. They've got so many problems. They're worried about the rent and you come along, "Sabes que? We're going to have a meeting in una escuelita and talk about the Chicano problems in the schools." If you get four out of ten, I think that's a good start.

MORALES: You're looking at the problem that presents obstacles. I'm looking at the objective of education of community. They worry about day to day survival. Who will work to make them think of the future? To make them think in terms of reform rather than day to day survival? Who

will tell the parents in the projects that they're not getting what they have paid for in taxes? All these different things are underlying factors.

MESTAS: I can understand that part of the process. But in the meantime they are still in school and we continue to not want to do anything with it because we're not ready. In the meantime, there is a role to play that speaks to teacher training, that speaks to educational goals, that speaks to material development and curriculum in addition to what you're saying. That's not excluding the parents as a base because it's a reality for all of us. There would be no schools without parents.

MORALES: Would you agree that those involved in educational reform are a few compared to those that are not even participating?

MESTAS: Oh, no question. Ask around the table.

SANCHEZ: And I'm saying that it's going to take some time. Where do we start? Where are we now?

MESTAS: And in the meantime there is a role for those of us who may not be in the parent's phase awareness role. Some of us have concentrated on the teacher role and have not concentrated on the parent role at all. I'm talking about methods and materials which is where I think Maria and I are.

BARRERA: It's a defeatist attitude to be setting up alternatives saying you can't devote yourself to long term change and at the same time work for short term change. If you have to make a choice, you have to make false choices. I think that the only non-defeatist attitude that we can take is to integrate the short term with the long term. There are different ways of being defeatist. You can be defeatists subjectively in which case you just say, "Well, it's not impossible to do anything about change" and that's it. But you can also be defeatists objectively, in which you think you're doing something, you think you're bringing about change and in fact you're not. That leads to defeat, even if you don't have a defeatist attitude. It leads to defeat in reality. The only way to not be a defeatist, either mentally or in fact, is to have a strategy that pulls together the short run day to day kind of struggle with the long term structural change as a society. It's going to be necessary before we can accomplish the kind of goals that we're talking about. Number one, we're talking about the kind of basic skills that people think of in relation to the schools; number two, we're thinking about cultural survival, cultural development and; number three, we're thinking about even making some changes in what is really a very oppressive system, oppressive for everybody in the system, not just for Chicanos but for Anglos and blacks and everybody else as well. And the only way we're going to achieve those goals is to have an integrated strategy that would make sense to everybody.

ALMAGUER: In the case of Casa de la Raza we didn't have the energy or the experience to be able to be teachers, to be able to be administrators, etc. Everything that made up our school we had to do and do successfully for the kids and for the parents. In the end we just couldn't do everything because we didn't have enough time, resources and skills for all those things. Before you set up your alternative schools, you have to decide what direction now you are heading. Why do you want the alternative school? What do we want to change? Is it the education, is it the curriculum, is it the whole society? I don't really think that we have addressed ourselves to these questions. We've jumped into different programs because there's been money available. At first Casa was a failure because people hadn't thought about the direction. What is Casa's purpose? Where does Casa want to go? Casa came into existence without staff seriously sitting down and really analyzing and thinking out these serious and fundamental questions.

BARRERA: I was basing all my remarks actually on what was said earlier in the morning about not having thought through those alternatives and not having in mind clearly what it was we were trying to do. Consequently, we are not doing anything.

MORALES: I think that if I were to sit down for six weeks and go to the mountains and try to get my mind straight as to what I want to do, I couldn't come up with something valid. If I'm going to get into a community school, my decision as to what I want to do would be in doubt because the community, as much of it as possible, was not involved in this thought process. It is like an elite group sitting down to think what to do about alternative schools and for what purpose. See if it's not a community process, it seems that we are setting up ourselves as an elitist group and then afterwards wanting the community to come in.

BARRERA: We have got to stop separating ourselves from the community. I know that you have tried to integrate yourself with the community in your activities but I think there is really a false dicotomy to say somehow we are not part of the community. If you are involved in activities to bring you into contact with other Chicanos then you are part of that community. Whether you have a Ph. D or not, that doesn't make any difference, you are part of that community. One can't evade his responsibilities to think things through by putting the responsibility on other sectors of the community. What you have to do is develop your ideas and then engage in a dialogue with other sectors of the community and not to make that dicotomy between we the elite and them the community. It has to be done with people that we come in contact with all the time. That is not elitism. It is just integrating yourself in your thinking with the community. The dialectical process, the process of dialogue that has to go on all the time between the

different sectors of the community however they are defined.

MORALES: In that line of thinking I agree with you. I see that my ideas are integrated into the community's ideas before implementation of those ideas occur.

SPENCER: I think that Mario is right in saying that we, as professionals, have responsibilities to come closer to the community, but we have the responsibility of putting out ideas and letting them talk about the ideas; give them alternatives. So, it is our job to act as a panelist and then let them make the decisions. But we do have to have a certain amount of input.

BARRERA: I don't think it is so much a matter of us suggesting the ideas and letting them make the decisions. It is that we present our ideas, any other sectors of the community also present their ideas and then join with them to come to a determination.

SPENCER: The community needs a great deal of practice on their part because most of them have not been involved. Sometimes we have had meetings that started at 7:00 and at 2:00 we are still going around and around. This is because this is their first chance to get involved.

MORALES: It may be just that we recognize different methods of communication. Not that they haven't had practice . . . somehow they've managed to survive in their community for whatever reason.

SANCHEZ: It is very true. One junior high school had walkouts four years ago. One of the first problems that we ran into when these students walked-out, was the principal would call the parents, especially of the student leaders, and they would make the parents reprimand the chavalos for doing what they did. In one instance they put a student in juvenile hall for leading the walkout. Because the parents were not involved from the beginning, the administration used them to put down their own kids. So I firmly believe that we do have to have a community base for what we are trying to do.

RISCO: It is still a question of justifying them for not being aware.

MORALES: What I'm speaking to is in regards to ideas being implemented by different communities. If we are talking about communities, and since communities exist at different levels, ideas can be implemented at those levels without having to involve other different communities.

RISCO: That is not what I was saying. Let's say that you have a teacher training institute to recognize that the teachers are not getting training in

bilingual education methods. Then you proceed to get a teacher training institute for the summer, where teachers are going to be getting instructional methods in bilingual education. Now usually what happens is somebody wants to bring community members to lecture. Then someone comes in who is the leader of the Brown Berets local chapter and says, "What are you going to do about this chavalito that doesn't have milk to drink?" That can be looked at many ways. There is nothing that teachers can do other than maybe donating some money to buy some milk. There is nothing a teacher can do to solve the basic issue of poverty in this system. Now the question is the teacher's mental attitude. He has to be aware that poverty exists and that it is part of what the kid brings into the classroom. To ask the teacher what he's going to do to solve the problem of poverty in Hunter's Point, or East L. A. or the San Joaquin Valley, what can he do? He is powerless to solve that problem. At the same time he doesn't have enough to feed his kids and can't get food stamps. The teacher, as an individual, is as powerless to solve the problems of being denied food stamps from the welfare department. Let me explain how that works. One of the ways that we used to deal with staffing with limited funds is that we developed a pay scale that is optional for some people that want to work with institutions for several years. We figure that if you're married and you have four children, you will need to gross so much so that you will qualify for food stamps, your medical card and ll of the other fringe benefits that the welfare system provides. Somebody with a B. A. and teacher's license, goes to the welfare department and tries to argue the case. When you, as a professional, are dealing with some segments of the system, you are as powerless as someone who is a farmworker in dealing with those segments of the system. Sometimes we make a mistake of believing that because some one has a B. A. and a teacher's license that somehow he can solve more problems.

SANCHEZ: He is not powerless in changing and dealing with the educational system. There are a lot of ideas that I see that came out of the 1968 Chicano renaissance that have never really been attempted, ideas that were really never implemented because there hasn't been that commitment and because there is too much short-sightedness among the individuals involved in trying to bring about change. I think we just started something right now with alternatives.

SPENCER: I think I would like to talk about one of my favorites, I think it is in getting the barrio people involved in my activities. I could see them growing and becoming more independent and more at ease. It is time to bring in the small group of working middle-class Mexican Americans. I still don't know how to reach them. I tried to get the county commissioner to come in and talk to the barrio people and he didn't want to. He only goes to them when he's running for office, the rest of the time he doesn't have anything to do with them.

SANCHEZ: Why were you fired? What were the circumstances behind all that?

SPENCER: They wrote a letter to my lawyer saying that nothing could be gained by telling why they fired me. I told them I think it was something from success because we had won national acclaim and we were getting too much attention.

SANCHEZ: Do you think that one of the reasons why they were able to do that was because of the lack of parent commitment?

SPENCER: The barrio parents were with us. The parents went to the school board and the board refused to put them on the agenda.

SANCHEZ: Did you take it to court?

SPENCER: No. Because of this alternative school I wanted to leave the way open to go back in and still be able to work with people that I liked. They had nothing really on me because the administration was on my side. It was just the school board that fired me, which was against their own bylaws. It is stated that the school board doesn't hire or fire. Hiring and firing is done on the recommendation of the superintendent who had not recommended that I be fired. I thought about it, I contacted Mexican American Legal Defense Fund, they once said that if I ever needed their help in Silver City they would help me but they backed away. I didn't want to make a big stink and ruin my chances of coming back into an alternative school. On the other hand, by leaving I could hurt them because I could take away their funding. When I left for Deming I went with the funding, the materials and the supplies. So the only thing I did to the school board was file a complaint with the Equal Employment Opportunity, I don't know what they are going to do. The only reason, really, that they fired me was because they wanted to get rid of a program that was making Chicanos feel very good about themselves. The other Mexican American teachers that were not in our program said that our program was making life very difficult for them.

The discussions ended prematurely and remain inconclusive. The problems were identified but the solutions were not discussed. We recommend that you consult the following Southwest Network publications for insights into this problem and attempts at solutions: Chicano Alternative Education and Parameters of Institutional Change: Chicano Experiences in Education.

We urge Chicano educators to reassess their positions and become involved in developing and supporting Chicano alternative schools rather than continue fruitless efforts in traditional institutions that dampen all attempts to change its character, purpose and scope.

SOUTHWEST NETWORK PUBLICATIONS

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Chicano Alternative Education (January, 1974) 138 pp. $2.00. This book is divided into three sections. The first section consists of an essay "Chicanos and Schools: A Perspective for Chicano Alternative Educational Situations" by H. Homero Galicia. It presents a conceptual discussion of the shortcomings of schooling in this society and a profile of four different Chicano alternative educational efforts, with brief analytical comments on these alternatives. The second section "Alternative Chicano Educational Programs in California" by Clementina Almaguer, contains a listing and summary description of seven alternative Chicano schools researched during late summer, 1973. The final section contains the actual transcripts of the interviews by Clementina Almaguer with personnel from the following seven programs: Oakland Street Academy (Oakland), Casa de la Raza (Berkeley), Escuela del Barrio (San Jose), Colegio de la Mission (San Francisco), Universidad de Aztlan (Fresno), Huelga School (Deland) and D-Q University (Davis). These interviews contain very useful insights into the problems and processes encountered in attempting to create alternative schools. The book contains graphics by Ralph Maradiaga, co-director of Galeria de la Raza in San Francisco.

Casa de la Raza (January, 1974) 134 pp. $2.00. Subtitled "Separatism or Segregation, Chicanos in Public Education", this book is essentially a case history on the educational and legal issues surrounding the decision by the Office of Civil Rights of the U. S. Office of Education to close down Casa de la Raza. The implications of this case are of significance to all Chicano and other ethnic-based educational programs throughout the nation. This is an extensive and thorough case history, complete with a chronology of the case, description of the program, correspondence and memoranda from the Office of Civil Rights, the Berkeley school superintendent and legal experts; a highly competent and detailed article by Susan F. Appleton is reprinted from the California Law Review.

The Education Voucher Intrigue: An Analysis of its Impact on the Alum Rock Community (May, 1974) 20 pp $.50. This publication contains two critical essays based on extensive research over a six month period. "The Economics of Educational Vouchers: Schools and Parents" is an essay by Felix Gutierrez that traces the roots of the voucher concept from Adam Smith to Milton Freedman and its present benefactor, The National Institute of Education, the Nixon administration's research and development laboratory for testing acceptable educational innovations. The OEO alliance with the liberal oriented Center for the Study of Public Policy at Cambridge, Massachu-

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setts (headed by Christopher Jencks) conceived and designed the Alum Rock voucher model as a liberal experiment in community control is also traced and discussed in detail. A very useful selected bibliography accompanies the essay. The essay "The Alum Rock Voucher Program" by Gloria Chacon begins where the Gutierrez essay leaves off. It makes use of extensive detail about the implementation of the voucher program in the Alum Rock School District in East San Jose to critically examine and identify both covert and overt abuses and shortcomings of the program. This thorough assessment of the program covers student achievement, inservice training for teachers, trends in student mobility, parent information and community participation, the misuse of supplementary compensatory voucher funds and the convergence of three "independent" evaluations of the program. This publication, together with the companion piece, The Alum Rock Voucher Program, constitute a valuable case history of an educational program that was intended to benefit the community that went astray.

Directorio Chicano (March, 1974), 16 pp. Limited Edition $.25 Out of Print.* This pamphlet is a resource listing of Chicano and Chicano-related publication and distribution centers throughout the United States. It is organized by regions (West Coast, Southwest, Midwest and East Coast) with listings cited by state. In addition to listings of current centers, the Directorio contains a section on publication and distribution centers who are no longer in existence. The listings by region and state, as well as the listing of defunct publications and centers, make the Directorio a very useful and handy reference source.

*The Directorio is presently being updated and revised and is scheduled for release in January, 1975. Advance orders will be accepted after November 1, 1974.

Parameters of Institutional Change: Chicano Experiences in Education (May, 1974), 190 pp. $2.00. This book contains a section of case histories of Chicanos who attempted to produce change within educational institutions and describes limitations of those changes. Reconstructed from interviews, the eleven case histories that are presented in this book are: East Los Angeles Blowouts; A Bilingual/Bicultural Attempt in Silver City; El Paso Educational Research Project; Chicano Student Movement at San Jose; Chicano Demonstrations at New Mexico Highlands University; Before Universidad de Aztlan: Ethnic Studies at Fresno State College; Memoirs of a Chicano Administrator; The Struggle for Third College at UC San Diego; Casa de la Raza; The Intrigues of Educational Vouchers: Schools and Parents; and the Alum Rock Voucher Program. Also included is a section of conceptual essays that extend the argument made by the case histories. These latter essays suggest

a mode for analyzing and drawing lessons to be learned posed by the case histories presented in the first section. The essays presented are: "Cultural Pluralism and the History of Urban Education: Centralization, Decentralization, and Community" CASTANEDA PANEL; "Schooling of Chicanos in a Bilingual, Culturally Relevant Context" REYNALDO FLORES MACIAS; "Cultural Neutrality in Education: Some Legal Developments and Their Possible Impact on the Future of Education" LAWRENCE D. FREEMAN; "To Leave to Hope or Chance: Propositions on Chicano Studies, 1974" JUAN GOMEZ-QUINONES; "Fiesta of Life: Impressions of Paulo Freire" E. A. MARES; "Education Under Capitalism-A Bibliography" CARLOS VASQUEZ.

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